



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XVII.

Missionary.

"Go ye into all the World and preach the Gospel to every creature."

From the Missionary Herald.

SIAM.

JOURNAL OF MR. ABREL.

Labors in distributing Books and Tracts.

July 23, 1831.—Work and prospects increasing. Among the patients of the closing week, was a man of high rank, who sent his servant for medicine to complete a recovery from the habits and effects of opium smoking. He had been in the hands of Mr. Gutzlaff, and experienced much benefit. He wrote a very polite note, expressive of his gratitude for the medicine, and assuring us that the love he bore to our absent brother should be cherished to us. Four priests called to-day, and were presented with books. They received them with evident pleasure, and appeared to regard them as important. What sent them we cannot tell, but pray that their eyes may be enlightened and their souls delivered from their deep degradation.

28.—To-day many Siamese patients, and many applicants for books. Thus far we have had no difficulty in distributing them, and that principally to the higher classes. Some of the number were painters, and one of them a physician, who has been three times with different friends for a supply.

30.—The Lord has graciously blessed us with a spirit of earnest wrestling for the salvation of this people, and we have reason to believe, that "He who knoweth what is in the mind of the Spirit," is answering our prayers. To-day the number of applicants for books has been greater than ever. They come in companies, and are never satisfied until each obtains a tract. Many priests are among the number. Such is the excitement that the boys, seeing the estimate we place upon the books, refusing them to some who cannot read intelligibly, and endeavoring (thus far without effect) to put off two or three of a party with one volume, entered, in our absence, and stole a number. The success which the Great Physician grants to our simple prescriptions, also awakens the attention of the heathen. To-day my teacher was telling a fellow-countryman of a speedy recovery I have experienced from rather a violent attack of disease. Yesterday afternoon, said he, he could not sit up, and to-day is capable of attending to his ordinary duties. This is because he is a disciple of Jesus, and is protected by him. He himself has also been spec-

dily relieved from rather a lingering indisposition, which he felt inclined to ascribe to the same power. It had taken place, he said, since he had been reading the sacred books of Jesus.

31.—Sabbath. A busy though peaceful day, as though it were known that the clamor of yesterday was not befitting the Sabbath of the Lord. Greater numbers than ever for books. Siamese, country-born Chinese, Malays, Burmans, all reading men. Some of them express their reverence for the work by putting it upon their heads, which is done only to their sacred books. The priests still bear a large proportion.

It has been a matter of grateful surprise to us, to find such crowds of reading men in this place. Education, at least to the ability of intelligible reading, we are informed, is widely prevalent. Neither is it restricted exclusively to the men. We have had messages from ladies, requesting copies for their own perusal. As the work is an epitome of God's word, and illustrates especially the redemption of the Saviour, we are encouraged to believe it will come under the promise of not returning void.

Aug. 1.—The crowd of visitors has continued through the day, and with the exception of about fifty unbound volumes, and a few reserved for special applicants, our stock is exhausted. High and low, priests and people, men and women, old and young, natives and foreigners, have thronged our cottage, and urged their suit with an eloquence which could scarcely be resisted. The inadequate number of the books for the wants of the people, makes us cautious in their distribution, and them earnest in their requests. We cannot determine their motives, but we do know that their hearts are in the Lord's hand, and that the heathen are the purchase and inheritance of the Saviour. Upon these truths we rest, and are as perfectly convinced of the approaching harvest, as though it were "shouted home" before your eyes. Thus far there has been no ostensible opposition. We are told that some of our visitors are from the palace; but whether sent as spies or not, they are well-behaved, and receive the books with gratitude. To-day, as we passed one of the pagodas, the priests cried after us for books. Many of these monuments of idolatry are crumbling in ruins, and we sincerely hope that the night of paganism is too far spent for their re-erection.

An interesting Inquirer

Aug. 22.—Our minds have been animated by an event of the day. A priest, of a very respectable appearance and train, sent a messenger to inform us

that he had read the book with approbation, and being unable to comprehend some of the doctrines would be grateful to receive from our lips a solution of his difficulties. He waited a short distance from us till the messenger returned him a favorable answer. He remained a long time and plied us with such questions as convinced us that he had thought deeply on the subject. The Saviour of sinners was the burden of his inquiries;—who he was?—what was the distinction between him and the Father?—how he expiated the sins of the guilty?—whether his love extended to men of all nations?—whether God the Father bore an equal affection to the world?—and how a sinner could become interested in his redemption?—He was particular in inquiring about the nature of sin—the means and process of sanctification—and the manner of divine worship. Such was the earnestness of the man, that, when he thought his questions not perfectly understood, he would turn to a Chinese youth and ask him to put the question in his language. Mr. Tomlin endeavored to satisfy his inquiries, and at the same time suggested such truths as he thought most suitable to his case. The Lord in his rich grace bring him and multitudes more to a saving knowledge of his Son!

23.—A greater crowd of priests to-day than ever. My fellow laborer, whose acquaintance with the language renders him the "Mercurius," has scarcely had a moment's leisure. The name of Jesus is becoming familiar to many of them, and the book of "Prah Chow Yas-soo" is a common inquiry. Prah Chow is a respectful title implying lord.

25.—All the unbound volumes of the tract are now disposed of. We did intend to have backs put to them and for that reason refused to give them for a while, but the demand has recently been too pressing to admit of delay. There has been no necessity to go abroad to preach the gospel. We have had difficulty at times to go out for an hour's active exercise.

Openings for Missionary Labor.

Thus you perceive that we have much to encourage us in the work of the Lord, among this people. We regard it as the seed time, and if not permitted to reap ourselves we expect to "rejoice together" with them that do. One thing I feel anxious to urge, and that is, the importance of immediate assistance. A host of missionaries, with the spirit that can hazard their lives for their Lord and Master, would have little difficulty in finding stations and employment. A number, who, according to present appearances need hazard nothing, would find them both prepared to their hands. There is not a place that I have visited, where laborers are not wanted, and it is difficult to determine where the necessity is greatest. Should as many men as you could send, come to the different stations, and while they are studying the most current languages, be looking around them for scenes of the greatest promise, not a moment of time would be lost. The Chinese and Malayan languages are indispensable to almost every place in these countries, and under no circumstances can they be sooner acquired than with the help of those who have mastered them. This may be done while they accompany the missionaries in their active labors, and thus acquire as their own ground work the experience of years. As Bangkok is a new station, and one which should by all means be retained; and it is probable the same bold and persevering spirit displayed in gaining its possession, might open

scenes of equal promise in the surrounding countries, it appears highly important that at least two or three men should be sent to this place as soon as possible. Mr. Tomlin and myself expect to visit Juthya, the ancient capital, Chautibou, (an important settlement of Chinese and others, on the coast,) and perhaps Cambodia, in the course of a few months. Our object is to scatter the good seed over as wide a tract of country as possible; and at the same time explore the land. We have Chinese books in great abundance, and expect seven hundred of the Siamese tract, by the first opportunity. The thought is far from being pleasant to our minds, that from the paucity of missionaries, we cannot take a step without some evident disadvantages. It appears like invading an enemy's country, with such a small force, that if we proceed, we cannot secure what has been taken, and if we garrison, none will be left to extend the conquests. On this account the claims of Siam are, perhaps, of more immediate urgency than any other place in these regions. Besides this, my fellow laborer is not likely to continue very long in Siam. He has left Singapore now without a Chinese missionary; his family is there; and his health, which is much impaired, is better there than here. He was obliged to leave Siam on account of illness before.

The readers of the Herald have seen by the statement of the Committee, inserted in the number for April, that the Board intend, if the missionaries and the means can be obtained, as it is believed they can, to send not less than seven missionaries, during the present year, into this wide field, which God seems in so remarkable a manner to have opened and prepared for them. Some of these may immediately establish themselves as missionaries in Siam and Canton, while others may proceed on exploring tours in the adjacent parts of the continent or in the islands of those seas. The spirit of inquiry that exists, and the fact that so large a portion of the people can read, render Siam a promising field.

BURMAH.

The following letter is extracted from the *States Advocate*, a valuable paper published in Milton, Pa.

Extract of a letter from Rev. Eugenio Kincaid, Baptist Missionary in Burmah, to the Editor, dated

"MAULMEIN, NOV. 4, 1831.

"This city is situated on the east side of the Mor-tabou river, about 30 miles from the ocean, in latitude 16° North. The river is about two miles wide, and the town stretches along its banks about 6 miles.—Nearly all the houses are built of bamboo, and the sides and roofs covered with the leaves of the Palm tree, except a few Persian and Chinese merchants, who have houses of wood. Every thing wears the appearance of savage rudeness—the streets swarming with children entirely naked, and their parents not half covered. Just back of the town is a high ridge, on the top of which are Pagodas and Idols, some immensely large, together with all other ensigns of heathen superstition. A little distance from the town is a valley overhung with forest trees, in which they burn the dead.

The most pompous display of heathen grandeur that I have witnessed, is in initiating a man into the Priesthood, and conveying the bodies of the opulent dead to the valley of dry bones. When a young man is to be inducted into the priestly office, he is mounted upon a horse richly caparisoned, a large golden umbrella held over his head, great numbers of young

men gorgeously clad leading the horse, walking by his side, and following after—then follow a great train of females, all bearing upon their heads boxes in the form of an urn, filled with flowers, fruit, and sweetmeats. All these attendants, by gestures and words, pay to the young novice the same respect and adulation which is supposed to be due to an eastern monarch. Thus after parading the town for some time, the young man dismounts, throws away his glittering apparel, puts on the yellow cloth, and enters the *Ke-yong*. This is called the renunciation of the world. Priests are forbidden to marry, or have any worldly property. They are the most ignorant, lazy and immoral class among the heathen.

When a Burman of some wealth dies, a great parade is made in getting his body to the place of burning. A bier immensely large is formed of bamboo; on the top of this is made a sort of pedestal 15 or 20 feet high—the coffin is then placed on the lap of this pedestal, and the coffin is covered with gold leaf, and hung round with tassel work—a priest stands beside the coffin, and the whole is borne by young men dressed for the occasion; multitudes follow in procession.

In reference to marriage, I believe they have little ceremony about it. But, sir, that which elicits the most attention from the philanthropist, is the moral condition of the people. *Here* are no barriers—no restraints. Depravity *here* seeks no covering—borrows no specious name—but walks abroad in the most open, public manner. Crimes the most hateful and degrading, are visited with no public odium. The crimes which cover a man with infamy and disgrace, are the eating of pork, and contempt of idols. It would be immodest to write what I hear the Burmans talking, every time I go along the streets of this town. Oh! sir, I pity the man that feels no compassion for the heathen. There is no such thing as morality—fornication and adultery are never considered crimes. Their political situation is degrading and oppressive in the extreme. The king is absolute—the people are slaves. Public officers are constantly plundering and enslaving the people. All is abject wretchedness. The sentiment of justice never pervades the bosom of a Pagan; and the attribute of mercy never visits these abodes of misery and death. *Here* is a field of wretchedness; but the gospel is all powerful in purifying these turbid waters, and ere long the barren wastes of India will become a fruitful field.

During the year past, this mission has been greatly blessed—about 180 Pagans have been redeemed from their dumb idols; and more than a million of tracts and portions of the Scriptures have been distributed, and are now in circulation in different parts of the Empire. Soon after my arrival in Burmah, I began to preach to the English soldiers, twice on the Lord's day, and twice during the week. For four or five months past, we have had a special season of refreshing—I have baptised 83, and 7 others have been examined. In reference to ardent spirits, about two thirds of this number have come out on the side of total abstinence: this is a thing unheard of before in a British army—for, with hardly an exception, both officers and privates are habitual drunkards.

MISSIONARIES FOR BOMBAY.—The Rev. Mr. Boggs and his lady, sailed from Salem, Mass. in the ship *Black Warrior*, for the missionary establishment at Bombay. A number of friends remained on board

the ship while she sailed down the harbor, and when the anchor was dropped, religious services appropriate to the approaching separation were performed.

Christian Benevolence.

AMERICAN BIBLE SOCIETY.

In our last volume, page 807, is an account of the sixteenth anniversary which was celebrated in New York, on the 10th of May. On that occasion the President of the Society, the Hon. John Cotton Smith, of Connecticut, delivered the following address.

GENTLEMEN—There are few occurrences more impressive than the Annual Meeting of this Society.—The sacredness of its object, the harmonious pursuit of that object by members of different religious communions, the reported distributions of the past year, and the consideration that millions of our fellow beings are still in perishing need of the bread of life from our hands, impart to the occasion an interest which may be felt, but cannot be described. Amidst the solemn as well as joyful reflections which such a season is calculated to awaken, we cannot be unmindful of the afflictive visitation of a Holy Providence, in removing from earthly scenes our highly respected President since the last anniversary; nor of the melancholy event which soon followed in the death of the venerable Troup, a Vice-President of the Society, and one of its early patrons. Would time permit, it might be useful as well as pleasant to trace minutely the virtuous and honorable career of these excellent men.—Suffice it to say, the patriotic and beneficent course of both began at an early period. Both were engaged in the struggle for our national independence, and, like the illustrious Jay and Boudinot, participated in the trials and hazards and glory of that memorable contest. As they thus devoted the vigor of life to the service of their country, so we find them consecrating the maturity of age to the highest interest of, not merely their own country, but of the whole human family. Enjoying themselves the divine consolations derived from the inspired volume, they were solicitous that the destitute every where should possess the invaluable treasure, and in its own emphatic language, they have "dispersed abroad," they have "given to the poor," their "righteousness endureth forever."

Of the numerous plans of benevolence which characterise the age, that which contemplates the distribution of the Holy Scriptures without note or comment, must be deemed pre-eminent in its bearing upon the happiness and the hopes of men. There may be those who affect to call in question the divine authority of the Bible, and who renounce the precious hopes it inspires; but who can doubt its influence in human affairs, or can mistake the nature of that influence?—Do we overrate its worth in the estimation of any, when we say the Bible is a perfect standard of moral duty, an unerring directory of human conduct, that it is an unfailing source of consolation amidst the sharpest sorrows of life, and that from its treasures of wisdom and knowledge, it dispenses the means and the relish for the present intellectual enjoyment? Who, looking at the condition of mankind, does not perceive that virtue, intelligence, rational liberty, and social order, prevail just in proportion to the free circulation, and attentive perusal of the sacred volume? And when we consider that the most polished and renowned states of antiquity were utterly unacquainted with any principles of international law, except indeed the barbarous maxim, "the stranger is an enemy," may we not safely affirm that without the influence of Christian morality, there would neither be justice, nor honor, nor safety in the intercourse of nations? And yet how light and momentary are all these advantages,

compared with the "far more exceeding and eternal weight of glory," which the same blessed volume reveals!

But in view of these plain truths what has been the conduct of the nations of Christendom? Sprung themselves from a barbarous origin, and owing all the civilization they possess, to the transforming power of the Gospel, what, for so many centuries, have they done to spread abroad its blessings? In a considerable proportion of them the Ruling Power, aware, probably, that no people will remain long in bondage with the Bible in their hands, deny to the great mass of their population either the possession or perusal of its sacred pages; and as to the others, if we except the self-denying labors of the United Brethren, and of Elliot, and Brainard, and Coke, and Carey, and a few more devoted men, we shall be obliged to confess that, until within a few years past, little has been accomplished to comfort and enlighten those who "sit in darkness and in the shadow of death." It would seem that, to rouse the Christian world from its apathy, it became necessary that Divine Providence should present to the view of a single generation, the entire process of raising a whole nation from abject barbarism, to a comparatively high state of intellectual and moral culture. It is delightful to know that such a spectacle has, in more than one instance, been exhibited to "the men of this generation," with the hopeful prospect that similar instances may be greatly multiplied. And it is equally delightful to mark the gradual but sure advances of Divine Truth in overcoming the still more formidable obstacles which the worst forms of false religion oppose to its progress in some of the fairest portions of the earth. These beneficent operations, as is well known, have been chiefly conducted by private Christians of various denominations in Great Britain and America; and their astonishing results thus far, must be ascribed solely to the blessing of Almighty God upon his own word. Thus, under the Divine guidance, the beloved and fearless soldiers of the Cross have opened the way for a widely extended circulation of the Holy Scriptures. We have heard the importunate cry from Burmah; shall it be heard in vain? We are apprised of the wants of India, of Ceylon, and the more distant islands of the sea; shall no effort be made to supply them? Whose heart is unaffected at the bare mention of the seven churches of Asia; and where is the individual who would not put forth a helping hand to repair their desolations? Greece, convulsed by the thousand spasms incident to the first moments of recovery from vassalage, would joyfully receive at our hands the "leaves which are for the healing of the nations." Has Africa no claims upon us? Now that France has become accessible to Christian philanthropy, may we not give her the best possible evidence of our gratitude for her generous aid to us in the darkest hour of our political existence? Why should I particularize? Surely we are debtors to the Eastern Continent. There is the native land of our fathers. From thence we have derived our language and our religion, our laws and our literature, and in a word, the elements of our individual and national prosperity. Justice therefore enforces the appeals of benevolence in behalf of that section of the globe.—We have already, I trust, reflected some light upon it in one important department of morals; let that light be the precursor of our earnest endeavors to illuminate all its dark corners with the cherishing beams of the Sun of Righteousness.

You will rejoice, gentlemen, to perceive that your Board of Managers have, in part, anticipated your desires upon this interesting subject. As the supply of the destitute in our own country is nearly completed, the Board have considered the pledge given in the constitution of the Society "to extend, according to its ability, its influence to other countries;" and this pledge, as they shall be sustained by the Christian public, they

have resolved, with the Divine assistance, to redeem. The new field of benevolent effort thus opened by the Board, I doubt not, will be entered with alacrity by all who love their Bible, and appreciate the temporal and spiritual blessings it confers. It is a pleasing consideration that by the proposed measure we shall be brought into a more immediate co-operation with our revered exemplar, the British and Foreign Bible Society. I cannot but express the joy, which I know we all feel, that the cloud which twelve months ago, hung over that noble institution has proved so harmless in its effects, and that we have reason to believe the Society is now moving on in its useful and radiant course with augmented strength and splendor.

In conclusion, gentlemen, for I have detained you too long already, permit me to observe, the peculiar organization of the American Bible Society is, in my view, happily calculated to carry its great design into efficient execution. That it is composed of members of different religious persuasions, I consider one of its choicest attributes. Besides the kind and fraternal feeling which unity of purpose and of action necessarily creates, two most valuable objects are secured—vigilance in guarding the purity of the Sacred Text, and a generous emulation in giving it a universal extension. Let us then press on with united and increased energy in our holy enterprise. We may retain our distinctive ensigns, and still keep the eye of faith and hope, steadily fixed upon the Banner of the Captain of our salvation. It is the signal of present suffering, but of final and glorious victory.

AMERICAN BIBLE SOCIETY.

Substance of an Address by the Rev. George W. Bethune, of the Reformed Dutch Church in Utica, N. Y.

MR. PRESIDENT:

Amidst the congratulations of another anniversary, memory claims some space for sorrow. While we bless Him who gives, we are called to bow before Him who taketh away.

Your very presence in that august chair has its associations of sadness. The form of venerable dignity which filled it when we last assembled, is now dust. We cannot forget that the office of Elias Boudinot and John Jay, became vacant for your accession when Richard Varick rested from his labors, and the place which knew him once, could know him no more forever. We delight to honor the living, but we must pause to mourn the dead.

I therefore offer the following resolution:

Resolved, That the members of this Society cherish with grateful recollection the memory of their late President, Col. RICHARD VARICK, who, from the organization of this Society to the close of his life, was the untiring friend and patron of the Bible cause."

Eulogium of their worth cannot avail the departed, but may instruct the survivor. The richest legacy a good man can bequeath is his example; all may be its coinheritors, and the division will only multiply its value. The example, which Richard Varick has bequeathed to us, is as precious as his character was rare. Seldom do we find such a concentration of qualities, or witness one individual adorning such a variety of stations.

His public life but exhibited on a wider stage, the same virtues which governed his private relations.

Epithets and praise are superfluous when we can recite a good man's acts. The little time I can allow myself to address an audience, whose attention I can only hope to propitiate by the interest of my subject, will be devoted to a rapid sketch of the public services of Col. Varick.

Young Varick joined the army of the Revolution with the rank of Captain, in the first New-York Regiment, under Gen. McDougal. How great was the early promise of his worth will appear from the fact,

that the next year found him an aid and secretary to General Schuyler, in that arduous service on the frontier, which prepared the way for the subsequent discomfiture of Burgoyne. In 1777 he received the important appointment of Muster-Master-General to the Northern Army, with the rank of Lt. Colonel.

He shared in the triumphs of Still-Water and Saratoga, and after that memorable victory, was stationed at West-Point as Inspector General. Col. Varick was one of the aids to General Arnold, at the time of his defection, and so high was his character estimated, after an investigation by a court martial, that he was received into the military family of General Washington as his confidential secretary, and enjoyed, in an eminent degree, the honorable regard of the Father of his country.

When the achievement of his country's liberties permitted him to sheathe his well tried sword, his fellow citizens demanded his civil services, and the same patriotism which urged him to the field, insured his obedience to their call.

He was appointed, very early, the Attorney General of the state of New-York, and afterward with the late Samuel Jones, to revise and digest the laws of the state. After the municipal government of this city was organized, he was appointed Recorder, which office he filled for many successive years. In 1787 he succeeded Judge Duane in the Mayoralty, which station he continued to occupy with distinguished ability for a long period. The duration of his public services constitutes the best comment upon his fidelity and talent.

In what estimation he was held by the worthiest of his fellow citizens, and the bravest of his compatriots, we learn from his election to the presidency of the New-York State Society of Cincinnati, and subsequent annual re-election by that veteran band of heroes until the day of his death.

The minutes of the Society record in grateful terms, that his kindness and courtesy to his fellow members, his liberality to those of their descendants, who needed his aid, and his attachment to our institutions, so adorned with the associations of patriotism, can never be forgotten.

In 1795, the soldier of his country's liberties professed himself a champion of that liberty wherewith Christ maketh his people free. He entered at that time the communion of the Reformed Dutch Church in Nassau-street, and enjoyed the confidence of that mother of churches as an elder, for several years.—Subsequently, he transferred his ecclesiastical connection to the church of the late Rev. Dr. Romeyn, in Cedar-street, where the earliest recollections of him who now addresses you, described him as listening with devout simplicity to the truth of Jesus as proclaimed by that lamented and beloved man of God.

At the formation of the American Sunday School Union he was elected President, and continued to hold that station until the infirmities of age exhorted him to resign.

When our own institution was formed he was chosen Treasurer, and having faithfully discharged its duties for several years, was elevated to the Vice-Presidency, and subsequently succeeded the venerable Jay in that office which you are now called to sustain.

It would be in vain to attempt an enumeration of his public and private charities. Every interest which promised to relieve the poor, or advance the cause of the Redeemer, received the aid of his enlightened liberality, and the record of his kindness is written upon the heart of many a widow and orphan, whom his bounty comforted and supported.

Thus he lived in his master's cause, and when called to die, he composed himself for the final struggle by faith in the conqueror of death, and he found its sting was plucked out. Those who had the privilege of standing around his dying bed, have given their testi-

mony, that they "marked the perfect, and beheld the upright, and the end of that man was peace."

Such is the example of Richard Varick. Was I not right in saying, seldom do we witness such a concentration of qualities, or one individual adorning so many and various stations. In him we have seen the rare combination of the zealous patriot, the gallant soldier, the skillful jurist, the dignified magistrate, the accomplished gentleman, and the sincere Christian.

It has been remarked, with surprise by some, that Col. Varick left no large legacy to religious charities. But let such remember, his charity was a living benevolence, which waited not until death wrung from him that gold which could profit no longer. It may raise a blush upon the cheek of living worth, yet I must hazard the expression of my opinion that he did better. He knew the hearts of those who would succeed to his large possessions; and the hopes of the dead, and the confidence of the living, will be strangely disappointed, if the inheritors of his wealth do not continue to be as they have begun, the almoners of his posthumous bounty, and the faithful stewards of a dispensing God.

It may appear strange that so young a man as myself should have been called to the office of celebrating the character of this venerable laborer in this holy cause—and yet there is a fitness in it. Young as I am, I miss from this circle, many whose hands laid the corner stone of this edifice. Besides the great and good men whose names have been recited, I have followed to the grave others who seemed to be its pillars. Clarkson, whose name is his eulogy, is no more.—Romeyn, the lamented, beloved Romeyn, is no more.—Caldwell, whose worth was never known by man—Caldwell, the childlike, devoted, humble Caldwell, whose master alone knew his value, is no more, and (pardon the glow of filial pride which burns upon my cheek,) he whose name I bear is no more! Many blessings of the grave are upon the heads which are around me now. The fathers of the institution, though (in the words of one of our own Vice-Presidents,) "like the sacred books of the sibyl, they become more precious as they diminish in number," will be soon gathered home. You, my venerable sir, ("sed zero in ceterum reddeas.") and your venerable associates will soon inquire upon your dying bed, who will cherish the institution of our love when we are gone? A young man, I pledge the youth, the Christian youth of our country, to the cause. You have begun the work. Be it ours by God's help to carry it on while we live, and transmit it to generation after generation,

Till o'er our ransom'd nature,
The Lamb for sinners slain—
Redeemer, King, Creator,
Returns in bliss to reign.

I say, you have begun—only begun. You may have given a Bible to every family, to every individual of our land, and yet the work is only begun. Our field is the world. And what you have done has been as the racer who strips himself of every impediment to spring forward in some strife of generous emulation. Southern America, Catholic Europe, Asia, Africa, must be supplied. The bread of the soul must become as common as the bread of the body, and our work is done.

You have only begun. We hear much declamatory praise of the spirit of the age, and every address upon an anniversary stage is filled with prophecies of the dawning millenium. But sir, let us compare what we are doing with what we should do, and not with what we have done, and our exultation must cease. Compare what religion is doing, with what science is accomplishing, commerce is adventuring, and tell me if we should not blush for our inactivity. Such exertions as ours, without great increase of energy, will never induce the millenium.

Besides, a momentous crisis is approaching. Our dreams of the millennial morning should be broken by the alarm of approaching foes. Infidelity is awakening like a giant refreshed by long slumber. It requires but a glance at the world to perceive that the champions of error and truth are avowed and determined on ulterior sides. The victory will be ours, the triumph will be ultimate, but before we gain it we must fight. Do you ask how? the answer is plain—our Captain hath given us defensive armor from the helm of salvation for the head to the preparation of the gospel of peace for the foot; but he hath given us only one weapon of attack, the sword of the spirit, which is the word of God. Great is the truth, but the truth of God is moral Omnipotence and with this, success is sure.

He must be indeed an optimist who sees no danger. It may be the march of mind, but the unsanctified mind is enmity against God. It seems as if the foundations of the world were shaken. The elements of society seem to be resolving into their primitive chaos. Universal excitement pervades the moral, the political, and the intellectual world. What shall we do? Diffuse the truth of God abroad, and let it brood upon this second chaos, and call forth by Almighty energy a new and more beautiful creation.

"My trust is alone in Him who rides the whirlwind and directs the storm. Clouds, clouds and darkness may be round about Him, but righteousness and judgment are the habitation of his throne." Let us then cast the bread of life upon the troubled waters, that distant nations and generations may find it after many years. Dark indeed is the portentous cloud of the approaching tempest—but blessed be He who keepeth truth—it is spanned by the bow of the covenant. Our faith pierces its blackness, we behold the cloud dissipating, but the bow is still there, and it is around a great white throne, and the form of him that sitteth thereon is like unto that of the Son of God; and with the ear of our faith we hear, like the voice of many waters, ascending from every family, and every heart the shout, "alleluia, for the Lord God Omnipotent reigneth." Let us anticipate the millennial anthem—we will sing it in glory, but we may sing now in the might of faith—alleluia, alleluia, for the Lord God Omnipotent reigneth—Amen, amen, even so come, Lord Jesus.

The above resolution was seconded by the Hon. Stephen Van Rensselaer, of Albany, N. Y.

\$250 PREMIUM TRACT.

The Committee appointed to award the premium to the best Tract, on "*The manner in which Christians should show the spirit of their Master in labors and sacrifices for the conversion of the world.*" have received since the publication of their late incomplete decision, from the person offering the premium, the following letter, which we feel bound to lay before the public.

Dear beloved in the Lord.—My mind is so much exercised about the "Tract" that I am unable to forbear expressing myself, however faintly upon the subject—for it is impossible for me to find language to express the feelings of my mind—to show the importance of having a tract written to "bear directly upon the design and object for which the church exists." Do not understand my solicitude in this matter as indicating that I am at all influenced by the amount of the premium offered. O no; that, in comparison with the object to be obtained by it, is as a grain of sand, to the globe. What I fear is, if there should one appear which should not meet the case, getting such a one written may not be attempted again, and the church will still move on at the present slow rate. I do wish that our ministers could be brought to look upon the slow progress of religion in the world, in the same light as David did, when he exclaimed, "O, that the salvation of Israel were come out of Zion," and I ask where is the power of Christ to be seen but in the Church? Through what channel are we to look for that flood of power which must and will come, to produce the Millennium, but through the Church? I ask what other channel has the Great Head of the Church to exert his power through? Have we ever seen his power exercised thro' any other? And I ask again, is it possible for an individual

or a church to be united to Christ, having his spirit, without producing something, yea much, toward the conversion of the world? and can an individual be a *real Christian*, that does not, to the utmost of his ability, work for the same object—the object for which Christ died? Is there not a spontaneous bursting forth of the soul which puts every faculty and power it has in motion, in endeavoring to save a lost world? Is not that feeling and action the legitimate result of every true conversion to Christ? My object was to have a Tract written which would not admit of a hope without such fruit. For as long as hope can be indulged without that spontaneous flow of soul after dying sinners which Christ and his Apostles manifested, depend upon it that the Church will prove comparatively powerless upon the world, and in proportion to its numbers will its power be diminished. Hence I see the church has arrived at a fearful crisis, for she is multiplying her numbers as the drops of the morning dew. If we fail to meet this crisis, a retrograde motion must of necessity follow. The church can gain nothing by accessions unless she strengthens her stakes as she widens her borders. I believe it can be shown upon philosophical principles, that multiplying in number without raising the standard of true piety and action, will necessarily in process of time produce a dead church. We want something that will so powerfully commend itself to every man's conscience that there shall be no such thing as getting away from it, so that every one may be deterred from enlisting, who cannot stand the application of such a test, and that those who are already in the church, that find they have no heart to engage in the work of the Lord, would be induced to leave his ranks.

And now, dear brethren, the work which, in the providence of God, you are called upon to perform in regard to this Tract is one of no small moment, taking into consideration its connection with the future destinies of the church. I think I can see hanging upon your decision infinitely more than the whole Committee could do by preaching thro' a long protracted life, however faithful. What gives responsibility to your work is the future. I trust your judgment will be made up as near the Cross of Christ as you can get, with your eyes fixed upon the Millennium. For it is impossible for me to see how the millennium can come, until there first come a purgation of the church, and the design of this tract is to produce that state of things in the church which must precede the millennium. It is intended for clergymen as much as any other class, because they hold the keys of the church. It is to afford them facilities in examining candidates, by applying successfully a just test of discipleship to Christ, and making it bear directly on the conscience.

Excuse the liberty I have taken. I hesitated some time about writing, but finding from conversation with some of the committee that there are doubts whether any of the tracts received would meet the case, I have at length ventured to address you, as I have done in this letter.

The committee have felt themselves constrained, by the foregoing, to reconsider their decision, inasmuch as no final selection and award had been made. They feel confident that the writers of the two Tracts selected, as most according to the design of the proposal, will see that they have not precisely met that design, and that the Committee are placed in such circumstances by the reception of the above letter that they could not do otherwise than renew the offer of the premium. This they have resolved to do, extending the time six months further. It is particularly requested that the unspeakable importance of a Tract on this subject, not only well written and correct and evangelical, but commensurate in its terms with the obligations of Christians; filled with zeal for perishing millions, and alive with the faith and love and spirit of holy enterprise by which alone the conversion of the world is to be effected, may be solemnly considered. A Tract is needed on this subject which may be put into the hands of communicants universally, to show them what they were born for, and why they were born again—to show all church-members how and why and where they are to let their light shine before men—to be a manual to ministers in their preaching, and to all laborers in their teaching upon christian duty in respect to the spread of the Gospel. Many Tracts of great merit, in many points, have been received. But some are confined too much to the christian spirit, to the neglect of the details of labor and sacrifice; others, to these details, with too limited views of the spirit of Christ in his people. Some are confined too much to the work of giving; others if they go over all the grounds, are either too abstract—not near enough to scripture, or too diluted in strength. A Tract of a high gospel standard in regard to the spirit which a christian should manifest; and then of a very practical and pointed character as to the various details of effort and self-de-

vial by which that spirit should be exercised; such is a description of the Tract described by the offeror of the premium and greatly needed by the Christian public.

Manuscripts may be sent to the Rev. Dr. Skinner, Philadelphia, or the Rev. Mr. Hallock, Tract House, New York. Each must be accompanied with the author's name concealed under an envelope. The time allotted for their reception will be till the first of December next. The authors of the manuscripts which have been examined will find them in possession of Mr. Hallock at the House of the Am. Tract Society, New York. The Committee are the Rev. Dr. Skinner, of Philadelphia, Rev. Abaoulon Peters, of New York, Rev. C. P. M'Ilvaine of Brooklyn, and Arthur Tappan, Esq. New York.

CHARLES F. M'ILVAINE, Chairman.

May 14, 1832.

Youth's Department.



"Remember now thy Creator in the days of thy youth."

From the Youth's Companion.

THE BOY WHO TOLD A FALSEHOOD.

"As I am going to meeting this evening, Cyrus, I shall leave you and Horatio Jones, with your aunt; be good children and keep very quiet, and if I do not return till it is late; you may read a chapter in the Bible."

Now Cyrus's mother was a pious woman; and always made it a practice before she retired for the night, to hear her son read a portion of the Scriptures. She was now to be absent, and she addressed her child as above, but when his mother was gone, Cyrus became very busy in play with little Horatio, and forgot to read in the Bible, until he heard her on the step of the door. When she came in, Horatio had gone home, and she looked with a smile upon Cyrus and said,—"Have you been a good child since I left you, and read a chapter in the Testament?"

"Yes, mother," said he coloring a great deal, for he knew he had not read a verse in the Bible, and that he was telling a falsehood.

"What chapter did you read?"

"It was—it was—it—there now,—I have forgotten."

"Forgotten! my dear child—forgotten the words of the Lord which you have just repeated! Did you realize how wicked it was to read this precious book in a careless, indifferent manner, you would immediately go before your heavenly Father, and ask his forgiveness."

O, how bad this little boy felt, to think on what he had done—and did you ever tell a falsehood, my young friend, and feel the same? then you know how to pity liars.

"I should like to have such a book as I saw Horatio have to-day," said Cyrus, in hopes his mother would say no more about the chapter, for he felt very guilty; but his mother would say nothing about Horatio's book.

"To-morrow child," said she, "I shall question you about the chapter you have read, and you must get up early and read it again—and do remember that the eye of the great God is upon you, and knows with what degree of interest you read his holy word. Remember that it depends on the manner you receive the truths of divine revelation, whether you shall rise to heaven when you die, or sink to the world of endless sorrow. And I hope before you close your eyes in sleep this night, that you will ask the Lord to teach you his word and make it sink deep into your heart, that you may live a godly life on earth, so that you may at last die the death of the righteous."

Cyrus retired to his chamber, but not to rest in calm repose upon his bed—he was troubled in his mind—he wept bitterly, for he remembered the falsehood he had told—that he had deceived his good mother and displeased the blessed Saviour. He laid himself down, but could not sleep; and then arose, after a long and tedious hour of remorse and conscious guilt, and went into his mother's room, and flung his arms around her neck. "O, mother," said he, "I cannot sleep—I have told you a lie—I have not taken the Bible into my hands to-night, and O, do forgive me—I will never do so more."

"Forgive you! yes with all my heart. You have rejoiced me more by disclosing your crime, than if you had never committed it."

"And will God forgive me too?"

"If you tell him what you have done and earnestly pray for forgiveness, he will certainly forgive you." Cyrus then ran back to his chamber, and lifted his heart in prayer to God, and it soon became light; the heaviness was removed; his cast down countenance beamed with joy, for he felt an assurance of forgiveness from his Father in heaven. Then he lay down, and peaceful slumbers secured to him a night's good rest, and early the next day he awoke, while the sun was casting his bright beams above his head, and the merry songsters were singing their melodious notes.

His mother had long been up, and when she saw the sweet countenance of her son, she embraced him, and lavished upon him a mother's warmest caresses. Now, they found the duties of this morning to be more cheering to their souls than many which had preceded it.

PHILO-PALDOR.

CONVERTED INDIAN CHILDREN.

At the monthly Concert of Prayer in Charles street Meeting House, Boston, on Monday evening, Rev. Dr. Sharp related an affecting story which he heard stated in New York city, recently by an Indian Agent, at a Sabbath school meeting. The Agent was well assured of the facts. In the common school at the Mission Station referred to, there are certain days in the week in which the Indian children are prohibited by their teachers from using the Indian language. This is done to facilitate their progress in learning the English language, which is an important part of their instruction. The master of the school was informed that some of the children had violated the regulation, and had made use of the Indian language on one of those days. When the school was assembled, the master stated the violation before the scholars, and reproved them. A silence ensued, and none of the boys seemed inclined to

make a confession of their fault. The master again addressed them, and said, "Children you must give some reason for your conduct, or confess your fault." At last several burst into tears, and one spoke for the rest as follows—"Sir, we had met for prayer, and we found it so difficult to pray in English, that we ventured to pray to God in the Indian language!" This explanation was perfectly satisfactory, and gave a delightful view of the ingenuousness which characterizes even Indian children, when the fear and love of God take possession of their souls,

REPENTANCE.

Children cannot too often be told of their need of repentance. It should be told them every morning when they rise, and every evening when they retire to rest. Parents should endeavor to make their children feel the importance of an early acquaintance with God, by praying daily with them. Nothing will sooner lead a child to the performance of his duty to his Maker, than to be a daily witness of a parent's fervent, agonizing prayer. And what parent will not thus pray? If there be such a one, she is not only bringing condemnation on her own head, but also upon her offspring's. I think it would be greatly beneficial, if a season were set apart for the especial purpose of seeking the divine blessing. And no time would be preferable to the morning. Then the children have in a measure forgotten the trifles of the preceding day—and it would tend to produce a seriousness in their minds, which carried into the world, might save them from many temptations. Do, parents, pray with your children; and converse with them freely about repentance, and depend upon it, your labors shall not be in vain—

'For grace insures a crop.'

RELIGIOUS INTELLIGENCER.

NEW HAVEN, JUNE 16, 1832.

GENERAL ASSOCIATION OF CONNECTICUT.

The anniversary meeting of the Congregational Ministers of this State, stands adjourned to Tuesday the 19th inst., at Norwich First Society. We have as yet seen no electioneering circulars—no party papers got up on purpose to sound an alarm, in order to induce the churches to be fully represented. Yet we presume the delegates will generally attend this delightful feast of harmony and love. It will no doubt be a feast of fat things to the friends of Zion. For they will there relate to each other the wonderful things which God has done for them and their people the past year. If the labors of some have been more abundantly blessed than others, we trust it will excite no jealousy other than a holy jealousy of themselves. It is a matter of rejoicing that this holy convocation are not called together by the cry of *heresy*, or to put down self-made *inquisitions*, or to say *bitter things* against each other. We hope the Lord will be with them, and a blessing rest upon the people where they meet.

PLEA IN BEHALF OF NEW-TESTAMENT COUNTRIES.

To the Editor of the Religious Intelligencer—

SMYRNA, March 4, 1832.

Dear Sir—The exercises of the Bible class in our central Female Greek School are just closed, and I feel that even the sacred hours of the Sabbath cannot be better employed than in giving utterance to my present emotions. My spirit is stirred

within me, in view of the profanations of this Holy Day and all the various forms of irreligion on the one hand, and the rich encouragements to use the means of reformation on the other. I wish therefore to address a few words to those who desire to see the kingdom of God again established in these New-Testament lands. May the Spirit of the Lord cause the statements which may be made, suitably to affect the hearts of all who love his appearing!"

While I write in the quiet of my little room, a confused murmur of voices falls on my ear; and from my window, a strange assemblage of sights would meet my eye; all proving that in one form or another, "the people are wholly given to idleness." The Mohammedan mosque arises before me, in whose tall minarets, the lights of the Ramazan fast have scarcely been extinguished. From the Turkish fortresses and shipping, are hung out numberless splendid banners and gay streamers, while these deluded followers of the False Prophet, dressed in new and brightest attire, are sauntering through the streets in groups, stopping to kiss all their acquaintances or crowding the boats of the harbor for an excursion beyond the city.—The occasion of this gorgeous display, is the return of the *Bairam*, or annual festival in commemoration of the Koran's being sent down from Heaven. Alas! for these benighted people. Who is using even the most distant measures to bring them acquainted with the words of eternal life? And yet had we the means of following up the course of education among mere nominal Christians, we might hope to spread before them extensively, examples of the living efficacy of the word of God. We might also bring about in the present hopeful period of changes in Turkish institutions, the establishment of schools, in which at no distant period, portions of the Old and New-Testament might be read. Who will not then have pity on a sect whose name is almost as widely diffused as that of Christianity itself.

From the Turk, let us turn our attention to the Greek, the clamor of whose business and amusements even in front of my dwelling is widely diverse from what should be the sacred stillness of the Sabbath. Nearly a hundred of this people thus employed are at this moment before me, and the thousands of their communities, like all the other inhabitants of these dark and guilty lands, come no nearer to an observance of the Holy commandment. I will not stop to dwell on the ignorance, superstition, and error which reign among them, but turn to a brighter prospect and a more grateful theme. After two years experiment, the mission family sent out more particularly by the churches of your city, are enabled by the blessing of God to say, that the anticipations which they had formed and expressed of the encouragement to do good among the Greeks through the medium of schools, has been more than realized. A great moral change is taking place among the hundreds of girls training in our schools in this city, and a very hopeful improvement amongst those in our more distant schools at Hailu, Ipsara and Patmos. But we find ourselves limited in our attempts for want of helpers and funds. We cannot give a single religious newspaper to our pupils or to the idle multitudes who throng the coffee houses by thousands within a few rods of where I write. We must even without increased patronage suspend some of our schools, where the Scriptures are daily read and committed to memory, and where the children assemble in little congregations for fuller instruction on the Lord's day. Will not the friends of the Redeemer make a more vigorous effort for sustaining schools among the ruins of the Seven Churches in Asia, and throughout all the Greek and Armenian population of the Levant? Instead of the thousand dollars which we earn by our own labor, and the additional thousand which the Society contribute, shall not at least ten thousand dollars annually be devoted to this specific object? What other mission in the Mediterranean has done more to support itself? At what other station is there a greater prospect of good

being done? Shall the Agents of the New-Haven Greek Association be left to wear out in oppressive labors for want of a little generous assistance beyond the limits of a single city? Most gratefully would we acknowledge that our particular patrons have more than fulfilled the encouragement which they gave us on going forth. Will not others enable them to cultivate still more extensively that portion of the vineyard of the Lord which they have occupied? We commend their cause and ours to the Christian public, devoutly imploring that "He who hath an ear, may hear what the Spirit saith unto the churches."

Yours in the Gospel,

JOSIAH BREWER.

THE CHEROKEES.

"Hail Columbia, happy land!"

HAVE Christians forgotten that faithful, pious ministers of the gospel are still confined with criminals and felons in a State prison, in this land of boasted freedom and equal rights—and this too in the face of law, as decided by the highest tribunal. As a counterpart of the same unrighteous and oppressive system, read the following account from the Cherokee Phoenix:

MORE MURDER AND OPPRESSION.—On the 9th inst. Cherokee blood again was spilt about 5 miles from the Six's gold mines. A Cherokee residing at that place, named Tun-ah-ee, was accused of killing a hog, by two or three Georgians, residing in the nation under the permit of the Charge d'Affairs of Georgia, General Coffee; they made a prisoner of the Indian, and ordered him to march with them in the direction to where the Etowah road crosses Little River, where these men are said to reside. They had proceeded with their prisoner about 5 miles from the mines, when he attempted to escape, and in accordance with the policy of Gov. Lumpkin to destroy the natural rights of the Indians, they shot him through his heart, and left him in the wilderness, in the same manner that we would leave an adder that he had killed. Tun-ah-ee was a young man of respectable standing, spoke no English, was in thriving circumstances, had a farm, a lovely wife, and two children to drop the woful tear over their devoted friend laid in the dust by the hand of the oppressor, to rise no more.

Some time last month the Georgia Guard apprehended a Cherokee named Tee-sas-kee, and his wife, for the crime of digging for gold at the Tusawatee mines, whom they retained in custody several days at the military station which is under the command of Gen. Coffee. They there informed their prisoners that they would be released upon their agreeing to enrol as emigrants West of the Mississippi; if they refused, they would be committed to prison, and required them to choose one of the alternatives. Tee-sas-kee's patriotism being equal to the citizen's of Rome, would not suffer it to be contaminated by the western wilds nor the Georgia Guard. He contemptuously rejected the means offered them for the restoration of their liberties, and they were accordingly thrown into prison in Lawrenceville, Gwinnett county, where they now lie, where no hand has offered for their bail, and no sun is seen to light the place.

About the same time the same detachment, or another, arrested Robin for the same offense of picking gold from the Cherokee mines at Tusawatee. The sons of avarice told Robin if he would go to Arkansas he would be liberated. This he positively refused. They told him he should go to prison. He answered he was in their power. They then told him if he would agree to receive the lash, the prison could be abandoned; and as he was a prisoner, he told them they could do with him as they pleased. The Guard tied his hands fast, led him to a tree, and inflicted fifty stripes on his back, for the offense of digging his own gold. However, it must be observed that Robin states the stripes were put upon him with some degree of moderation. He lives at old Cabin Town, speaks no English, a poor man, and works hard for his living. Are we thus to suffer any longer? our people murdered, and imprisoned, and whipped, and no prospect of redressing these wrongs. It ought to meet the most serious consideration of the Cherokees.

ELIJAH HICKS.

Brown University.—We learn from the Providence Journal that an effort is now making by the friends of the E. I. College, to raise a fund of \$25,000, toward which, the munificent patron of that institution, Hon.

Nicholas Brown, has subscribed \$10,000. In addition to this liberal act, Mr. Brown is about to erect at his own expense, another College edifice for a Lecture Room, Chapel, &c. It is to be built of brick, three stories high, 86 feet long, and 42 wide, upon a plan made by Mr. Russell Warren, the Architect of the Providence Arcade. The work has been commenced.

GENERAL ASSEMBLY.

Extracts from a letter published in the N. York Evangelist, dated Steam Boat Superior, L. I. Sound, June 6.

I am now on my way to New-Haven, to attend the ordination of Mr. Stevens, for the Canton station, which is to take place this afternoon. Mr. Patton, who is with me, is to preach the sermon.

But it is necessary to return to the scenes of the last week, to Philadelphia, and to the General Assembly. My last made you acquainted with the proceedings down to Wednesday noon. I have since furnished you with some account of nearly all the remaining debates, of which I had taken notes. The latter part of the time, business was driven too rapidly to admit of much debate. And on Friday evening the session closed, to the astonishment of every body, and notwithstanding that more than a week had been consumed in discussing the single subject of dividing the Philadelphia Presbytery. But that one case, when once decided, seemed to be almost the end of strife in regard to all others. The pacific influences of that decision continued to develop themselves more and more to the close of the session. The protests against the decision itself, which were so firmly threatened in the debate, were never presented. I was told the members of the Philadelphia synod had a remonstrance prepared, and even signed, but it never came forward. And one subject of debate and contention after another glided by so easily, as entirely to baffle those who had come up to the Assembly for the purpose of making war upon their brethren.

The threats about secession, drawing off whole presbyteries and synods, are not carried into effect, and will not be. A few individuals may go off to the covenants, or some other body, where they are less afflicted with innovations. But the body of the Presbyterian Church is too much united to be rent asunder by a few factious spirits.

As soon as the decided temper of the house had been manifested in the issue of the Philadelphia case, it became the evident policy of the minority to protract the session, in hopes by that means of regaining their ascendancy. They had tried this with some success the previous year. To those who come great distances, and those who love the preaching of the gospel, more than the strife of ecclesiastical politics, the calls of home become very loud after the first ten days of the session; and ordinarily, a very large proportion of the northern and other distant members obtain leave of absence daily after that time; while the members of the Philadelphia and Pittsburgh synods remain on the ground till the last, and towards the close of the session, have the whole business of the Assembly at their control.

This game of spinning out was played pretty perseveringly during the first three days of the last week. The last attempt was in the matter of the pastoral letter, the debate on which consumed the greater part of Wednesday. This was the master stroke of policy, as it was the plainly intended, and indeed directly avowed design, to divide the ranks of the majority by an angry discussion on revival measures, concerning which it was known there was an entire failure. And although by accidental circumstances there was a majority of four in favor of a pastoral letter, yet the debate sufficiently indicated the temper of the house to shew that no denunciatory, or dogmatical, or partisan letter could

ever be passed through the Assembly. The consequence was seen when the letter was presented, so entirely different in its tone from the original resolution and the remarks of some of its principal supporters. At the same time, the vein of piety and tenderness, and of severe rebuke, to cold and unrevived Christians and churches, redeemed it entirely from the character of a "milk and water affair." The principles and practices which it recommends, are generally those held by all true friends of revivals. The disorders which it reprobates are chiefly such as all sober persons disapprove, and most of them, such too, as have never taken place among presbyterians, except in the diseased imagination of those whose fears have made them credulous of evil reports.

From this time it became manifest to all, that the temper of the house, on all sides, was rapidly ameliorating. Brethren who had looked cold and distant, began to shake hands cordially when they met. Criminality in debate ceased. The three or four individuals who persevered in their rancorous feelings, were listened to with general disapprobation. Business progressed easily and rapidly, and every body was beginning to feel better, until Friday, P. M., when Dr. Green came in and read his draught of the Pastoral Letter.

This finished the work. The walls of separation seemed to disappear. Dr. Cox, I believe it was, moved that the present feelings of the house should be gratified, by blotting from their minutes the record of the yeas and nays, and effacing every memorial of their divisions, and after a little objection by one or two in the majority, it was carried without a dissenting voice.

And in this temper was closed the most eventful session of the General Assembly that ever was held. Satan was disappointed and driven out. The Holy Ghost was pleased, and descended upon the Assembly, giving to its closing scene all the tenderness and love of a revival of religion. The grace of our Lord Jesus Christ triumphed over human passions and the arts of the devil, and God the Father was honored and adored, in spirit and in truth. And now let not these blessed results be tarnished by exultation or man worship. It is truly humiliating that such a deliverance of the Presbyterian church from itself, should be the occasion of such joyful emotions. Let nothing be ascribed to human wisdom or contrivance, but let God alone have the glory. And let it be our part, and the sincere desire of every brother, to seek the things that make for peace, and things whereby one may edify another.

Yours truly, JOSHUA LEAVITT.

REPORT OF THE REV. DR. LANSING,

Delegate from the General Assembly to the General Associations of Conn. and Massachusetts.

UTICA, May 7, 1832.

To the Moderator of the General Assembly of the Presbyterian Church in the U. States:—

Dear Sir—Permit me through you to communicate to the Assembly my report as a commissioner, appointed by the last General Assembly, to attend the meeting of the General Associations of Connecticut and Massachusetts.

In pursuance of my appointment, I attended the annual meetings of both the aforesaid associations. I was received with great cordiality, and treated with Christian kindness. A spirit of peculiar harmony and brotherly love was delightfully ascendant; during all the deliberations of these sons of the pilgrims. It was the first time in my life that I had placed myself on that spot, which has become famous in the history of the church in Connecticut, as the place where the fathers, that have fallen asleep, adopted that celebrated confession of faith, called the "Saybrook Platform." It is now one hundred and twenty-four years since this "Platform" was adopted as the ecclesiastical con-

stitution of the State, and yet it stands as a monument of the wisdom of the fathers, that needs very little emendation.

The business of the respective ecclesiastical bodies was done with great dispatch; and I could not but remark that there was very little disposition for speech making. The state of religion was very interesting within the bounds of these associations, and the religious meetings during the exercises, were solemn and impressive. I could not but call to mind the exclamation of David, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

May the present Assembly be the "living epistle" of Christ, "known and read of all men," as an example of that heavenly unity, which was celebrated in divine song, by the master of the ancient harp.

Most respectfully, and in brotherly love, yours in the gospel of our Lord and Saviour Jesus Christ,

D. C. LANSING.

AN IMPARTIAL JUDGE.

The Rev. Dr. Brantly, a Baptist minister in Philadelphia, and editor of the Christian Index, in speaking of the controversy in the Presbyterian church, says—

Dr. Green, an ancient man, and venerable withal in the Presbyterian annals of this country, and William L. McCalla were on the side of the majority opposed to a division upon the principle of *affinity*. The Dr. is a persevering and determined opponent. He professes to contend for Presbyterianism, as built upon the standards of the church. His views are high toned, exclusive, and magisterial. In debate he is dignified, cool, and discriminating. There is about him no appearance of acrimony—no violence of excited feeling—no unbrotherly invective. He conducts himself as an aged gentleman in the Christian ministry. But he is the leading patron of *High Church* prerogatives; and, we presume, honestly thinks that Presbyterianism should be set above every form of the Christian religion. Mr. McCalla who has fought through a number of controversial battles, from the time when he met Alexander Campbell down to his late contest with some of the errorists in this region, sides with Dr. Green, and in debate is the reverse of the Dr. He is vastly above the fear of man; and seems not to have cultivated any great reverence for the more sober proprieties of the ministerial character. Fluent, self-confident, and persevering, he stands out against his opponents with a most important air. He excites laughter by ludicrous comparisons, and resentment by cutting satire. He may be deemed a shrewd debater; but his temper and spirit are more suitable to the hot strifes of political clubs, than to the grave sanctity of a Christian assembly. The Rev. Drs. McAuley and Skinner, were the principal speakers on the other side. With them, however, are associated Messrs. Barnes, Dr. Ely, Grant and others. These last named gentlemen, are not to be spoken of slightly. They are for the most part men of talents and eminent piety. Their churches during the past year have been greatly blessed by the spirit of revivals; and their whole aim appears to be the advancement of the Saviour's cause on earth. They are the more liberal party in the Presbyterian denomination in this city; and those of a kindred spirit throughout the United States will be invariably found more accommodating in sentiment, and more abundant in charity, towards the brethren of other persuasions, than those who claim to be the exclusive advocates of high church principles. It is obvious, in reference to the question about the division of the Presbytery of Philadelphia, that it must divide the whole denomination. We do not presume that it will formally divide the great body; but substantially it will have this effect. The *High Church* party will be left in the minority; and the liberal, moderate men will prevail. Whether such a state of things is to be welcomed, or deplored,

will be variously determined, according to the peculiar views of each one that makes up a judgment on the case. If the *High-toned* party be struggling for the fundamental principles of the Gospel; and if they, in doing so, are maintaining the very grounds on which we as Baptists love to stand, then it should grieve us, to see that party losing favor. But if the other side should happen to have the Lord more manifestly with them, and if their spirit and action, have, in our view, a stronger affinity with the truth, then it becomes us to rejoice at their success. *By their fruits we may know both.*

SECOND PRESBYTERY OF PHILADELPHIA.

On the 6th instant, this ecclesiastical body was duly organized, agreeably to an Act of the last General Assembly. The ministers present were, the Rev. Messrs. Ely, McAuley, James Patterson, Skinner, Barnes, Grant, Dashiell, Scott, Eustace, Chandler, Judson, and John Smith. The Rev. Messrs. Bacon and Bertron were absent, being engaged in agencies for the Am. S. S. Union.

Dr. Ely, the oldest minister present, having constituted the Presbytery with prayer, was chosen moderator for six months, and the Rev. J. L. Grant, clerk. Rev. Thomas Eustace was appointed Stated Clerk, and John Stille, Esq. Treasurer.

A discourse was delivered by the moderator, at the appointment of the Presbytery, from Philippians i. 2. "Stand fast in one spirit, with one mind striving together for the faith of the Gospel."

The Rev. Mr. Haight, from the Association of the Western District of Fairfield county, Conn., answered the constitutional questions directed to be put in such cases, and was received as a member of Presbytery.

Messrs. Patterson and Eustace were appointed a Standing Committee to examine candidates for license or ordination, on the languages; Dr. McAuley and Mr. Grant, on arts and sciences; Dr. Ely and Mr. Barnes, on theology, natural and revealed; and Dr. Skinner and Mr. Dashiell on church history and government.

Drs. McAuley, Ely, and Skinner, were appointed a Committee on Credentials.

Mr. Eleazer Holt, a licentiate from the North Association of Litchfield county, Conn., was introduced to Presbytery, answered the constitutional questions, and was received under the care of this judicatory. On application from Mr. Haight, it was resolved to take measures for organizing a Presbyterian church in Pottsville, and Messrs. Haight, Ely, Skinner, McAuley, and Patterson were appointed a committee, with powers, on this subject.

NARRATIVE OF THE STATE OF RELIGION

Within the bounds of the Presbyterian Church in the United States of America, and corresponding Churches. May, 1832.

In giving to our churches a brief narrative of the progress of religion within our bounds, since the last meeting of the Assembly; it is rendered less important to enter into particular details, by the fact, that most of this information has already been diffused, through the numerous channels, by which religious intelligence is so generally disseminated. All that can be expected, from this body, is a condensed view of the general results of the blessed revivals, which so many of the churches have enjoyed.

It is our delightful privilege to report, that sixty-eight Presbyteries have been blessed with the special influence of the Holy Spirit, reviving the churches, and bringing perishing sinners to the saving knowledge of the truth. In these highly favored Presbyteries, about seven hundred congregations are reported as having been thus visited in rich mercy. In many of these

places, thus refreshed by the showers of divine grace, the displays of the power of the Gospel have been glorious, almost beyond example. Several Presbyteries have had their whole territory pervaded by an heavenly influence, and every congregation has become a harvest-field for the ingathering of souls, to the fold of the good Shepherd.

In the details of these numerous revivals, we cannot fail to notice some circumstances, which distinguish the present age, and manifestly deserve particular attention. One of these is the general extension of this work of grace. Formerly, it was a prevalent opinion, that some places and some communities were so entirely occupied and strongly fortified by the enemy, that no rational hopes could be cherished, that they would ever rejoice in the presence and power of the Holy Spirit. So that in reference to the existence of a work of grace in such localities, we have been ready to say *if the Lord would make windows in Heaven, might such a thing be!* But these conclusions of unbelief have been put to shame, by the easy conquests which divine love has recently achieved, in the very strong holds of proud infidelity, over the congregated forces of the world, the flesh, and the devil. Some sterile regions, where scarcely a plant of righteousness was ever seen, have become like the garden of the Lord. And in some communities, heretofore distinguished by the triumphant dominion of worldliness and impiety, the transformation, produced by the influence of the gospel, is so great, as to force all men to exclaim, "What hath God wrought!"

It is another distinguishing characteristic of the recent revivals, that so many of the subjects of renewing grace have been found in those classes of society, in which instances of conversion have usually been of very rare occurrence. We have been accustomed to consider men of wealth and political eminence, whose characters were already formed, under an unholy influence, as far removed from all probability of conversion, and almost beyond the reach of the means of grace. But we have lately been most impressively taught, not thus to limit the Holy One of Israel. In many places, the most numerous instances of conversion have been found, among the most active and influential members of society. And in several instances, the leading persons in the community, consisting of professional men, men of wealth, talents and high political standing, have been subdued to the obedience of faith, and led willingly to renounce forever all glory, excepting that which is found in the cross of Christ.

One more distinctive trait in the work of grace, with which our churches have been so extensively blessed; is found in the resistless energy which has accompanied it. Several of our reports recount such triumphs of grace, over all opposition, as have rarely been witnessed. So overpowering have been the manifestations of the divine presence, in some places, that hardly a single adult, in a whole community, remained unaffected. Large congregations have been brought by the mighty power of God, anxiously to inquire with one united voice, *what must we do to be saved?* Often, and in places far distant from each other, has the thrilling spectacle been presented, before angels and men, of the wealthy and the learned, the eminent and high-minded, falling prostrate at the footstool of mercy and prayer. The barriers of pride, the fortresses of false religion, and the strong holds of infidelity and licentiousness, have been utterly demolished, by the manifested presence of the Holy One. Bitter party contentions have been forgotten, and deadly foes have come hand in hand, bathed in tears of contrition, to the Saviour's feet.

We cannot omit to mention the extraordinary extension of this gracious influence. From the shores of the northern lakes, to the plains of Florida; from the Atlantic border, to the banks of Missouri, we hear one

united testimony, that the Lord hath appeared to build up Zion. In the crowded city, and the forest wild—in the halls of legislation, and the cottages of the poor—in the circles of refined elegance, and the cabins of servitude—among men of letters, and savages of the forest, there has been one pervading influence, one indiscriminate transformation of character. *"They do all speak in our own language the wonderful works of God."*

It is a very interesting and gratifying circumstance, that the same reports, which announce these revivals, so wholly unexampled in number and extent, generally contain direct testimony as to the means; which have been blessed to their production and promotion. From these authentic sources, the Assembly has collected some valuable information upon a subject so vitally important; and commends it to the special attention of all the churches. In examining the narratives, which the most highly favored Presbyteries have given of the gracious operations of the Spirit of God, within their bounds; there is the clearest evidence, that the blessing bestowed, has been in proportion to the appropriate means employed. A spirit of fervent prayer, deep humiliation, and active effort in the churches, and a course of devoted, persevering and judicious labors on the part of the ministry, uniformly preceded, the displays of pardoning mercy.

And in these spiritual harvests the amount of good actually accomplished, has appeared to depend upon the diligence and fidelity, with which the field has been cultivated; inasmuch that in several cases, the reports distinctly state, that the work of grace extended to every place where an active and faithful ministry was enjoyed. The heart-searching appeal, which this statement addresses to all our members and ministers, needs no argument to enforce it.

Upon another subject of deep interest, there is a general unbroken testimony from all parts of the church, which have been blessed with a refreshing from the presence of the Lord. We refer to the rich and precious blessings which have attended the numerous *protracted meetings* which have been held throughout our borders. Whatever honest difference of opinion there may have been, as to the utility of such convocations; whatever fears may have been cherished as to their tendency, the question now seems decided, that the Lord has signally owned and abundantly blessed them, and that the seal of divine approbation is visibly and indelibly fixed upon them. From all portions of the church we hear the language of praise, for the great things God has done by means of *protracted meetings*, and of the glorious displays of converting grace which have rendered them eminently seasons of mercy.

Among the means which the Lord has graciously owned and blessed during this year of jubilee, many of your reports specially commemorate the influence of temperance societies. It is now a well established fact, that the common use of strong drink, however moderate, has been a fatal, soul destroying barrier against the influence of the gospel. Consequently, wherever total abstinence is practised, a powerful influence of resisting the Holy Spirit is removed, and a new avenue of access to the hearts of men opened to the power of truth. Thus, in numerous instances, and in various places, during the past year, the temperance reformation has been a harbinger, preparing the way of the Lord; and the banishment of that liquid poison, which kills both soul and body, has made way for the immediate entrance of the Spirit and the word, the glorious train of the Redeemer.

Signally efficacious also in promoting this glorious work of grace, have been those institutions which afford religious instruction to the young—which convey the messages of salvation to children, before they are steeped against them by pride and prejudice—which apply the balm to their diseased hearts before the mal-

ady becomes inveterate, and which present the overtures of a Saviour's love to those who are on the threshold of life, and not yet fully enlisted under the banners of Satan. The discovery seems to have been reserved to bless this age of the world, that the fairest and most promising field of religious effort, is afforded by early childhood—that it is not wise to wait until the enemy is entrenched and fortified, before the attempt is made to dislodge him—and that there is a method of preaching the Gospel, most effectually, to a whole congregation of children. Sunday Schools and Bible classes accomplish this most benevolent object. And the history of the Holy Spirit's operations during the past year, in blessing so many hundreds of our churches, and calling so many thousands of sinners to repentance, affords a full and cheering testimony upon this subject. Sunday schools have proved the nurseries of revivals; their teachers have been found efficient, devoted laborers in gathering souls to Christ; and their pupils have come in lovely bands at the Gospel call, clustered round the cross, given up their young hearts to God, and sung *hosannah to the Son of David: blessed is he that cometh in the name of the Lord.*

We notice only one thing more in the reports of revivals, and that is the mighty power with which the simple truths of the Gospel have been attended. We have been too prone to believe, that the champions of infidelity were only to be encountered by subtle and skillful argumentation—that the pride of unsanctified intellect was only to be humbled by triumphant reasoning; and that the fortresses of high-minded impetuosity were only to be successfully assailed, by the combined forces of learning and eloquence. But the experience of the past year has made us wiser. We have had a practical comment upon that inspired declaration—not by might nor power, but by my Spirit, saith the Lord.

While the high places of Satan's kingdom have been invaded by the power of the gospel, while many of the conquests of redeeming mercy have been achieved among those who were considered beyond the reach of any gracious influence, while a mighty host of men, high-minded, talented men, have laid their honors down at the Saviour's feet; these wonderful events are not to be ascribed to any new energy of human means. No prophet has arisen clothed with miraculous powers, to overwhelm opposers with resistless demonstration; no new messages from heaven have furnished with mightier weapons the soldiers of the cross. On the contrary, the word has been preached with greater plainness and simplicity than ever. And the solemn inculcation of the doctrines of the cross, and earnest, urgent appeals to the understandings and consciences of men, have been the means, rendered mighty through God to the pulling down of strong holds, and subduing proud hearts to the obedience of faith.

Who can estimate the precious influence which must be exerted by these 700 renovated churches, upon the whole population of our country—upon present and future generations? What energy of moral power is thus imparted to the cause of truth. How many fountains of salvation are thus opened to gladden the dry and thirsty land. The fruits of this astonishing work of grace are valuable to the church and the world, beyond all human computation. In numerous communities, the predominating influence is now consecrated to the cause of God. How many mothers have been prepared by grace, to train up their children for the kingdom of heaven. And what a noble army of young men have renounced the honors of the world, and devoted themselves to the cause of the Redeemer. Never, until the destinies of eternity are unfolded, can be known the full amount of blessings bestowed in these dispensations of mercy. Verily the Lord hath

done great things for us, let us be glad and rejoice in his salvation.

Every minister and member in our communion, should be encouraged and animated, by such rich experience of Divine goodness, to more entire devotedness, and untiring diligence, in the Master's cause.—The most affecting motives are presented, to lay aside all distinctions of party, and let the only strife be who shall be most humble, devoted, and self-denying.

(To be Concluded.)

"THE LORD LEADETH THE BLIND."

[Furnished by a clergyman for the Pastor's Journal]

In looking over past experience, every one can trace the footsteps of an unseen guardian Power, which has stood by him in the time of peril, and gently drawn him aside from the shafts of misfortune or death. He may also perceive that the great Author of his existence has been promoting his good, and the good of others, in a way, and by an instrumentality, of which his mind, at the time, had no conception. He has found the truth of this divine declaration, "The heart of man deviseth his ways, but the Lord directeth his steps." A few items in the writer's history, of the last twelve months, are dwelt upon with humiliating satisfaction by himself, and may lead others to join with him in adoring that Being who "doeth his pleasure."

At one time, when his arrangements were made to spend a "communion sabbath" with his relatives, the Lord unexpectedly threw him into the midst of a protracted meeting, where he was called on to take a considerable part, and where he had the pleasure to learn that his labors were blessed to the salvation of souls. More than two hundred were hopefully converted to God, during and after the meeting. While at this place, the writer was urgently pressed to spend the Sabbath in a neighboring parish. He very reluctantly, though under a conviction of duty, went. During the day and evening, he thrice attempted a faithful exhibition of divine truth. He was afterwards informed that several souls were brought to see their guilt and danger by that day's preaching; who, after a short period, found peace in believing. While at the former place, he also received a very urgent request to attend a protracted meeting, in a church where there was no minister located. He had not yet visited his friends, from whom he had been absent several months, and his feelings were much opposed to going to the proposed meeting. But as he was without "a charge," and those whom he consulted thought it his duty to go, he finally consented. The time for the meeting arrived. He was one of three that performed nearly all the ministerial labor. The blessing of God attended the means used, and nearly fifty souls were turned from sin to holiness. While in this place, he received an invitation to be present at another four days' meeting, a few miles distant; he went, and, with another, performed nearly all the preaching. A goodly number were hopefully plucked as brands from the burning. A few months succeeding this, he took the fore-front of the hottest battle in conducting a meeting which lasted seven days, at a place where ministers, and professors, and unbelievers, were nearly all opposed to what are called "revivals." During the meeting, something like fifty turned to the Lord, several of whom belonged to families, the heads of which, though professors of religion, were opposed to the meeting.

A few months afterwards, as he was about to visit the town where he was brought up, a protracted meeting of another denomination commenced three miles distant; as the stage would not pass till towards evening, he went over to the meeting, to spend part of the day as a hearer among these devoted men of Jesus.—He was gratified with an excellent discourse, in the morning, from one of their ministers. After attending

the inquiry meeting in the intermission, at the solicitation of the pious elder, in whose church the meeting was held, the writer consented to preach a short sermon to the people. The house was solemn as the house of death, and flowing tears evinced the deep anxiety of many a heart. As soon as the discourse was ended, he hurried off, that he might be in time for the stage; but Divine Providence so directed that the stage came earlier that day than usual; consequently, he failed of that opportunity to go to his friends. The stage passed that way but thrice a week; he must, therefore, remain two days longer. The day but one following, he again attended in the forenoon, and was again called on to preach the word to the congregation. He had considerable freedom in showing the fallacy of the excuses which sinners make for deferring the subject of religion. An hour and a half were occupied in attempting, by the blessing of God, to sweep away these refuges of lies. During the whole time, the audience gave the most solemn and silent attention.

Immediately after the morning service closed, the writer left the place, praying that God would turn many to righteousness through the instrumentality of that meeting. In giving an account of this meeting, and its results, the minister mentions, that in six weeks after it closed, he had baptized more than 80 persons, as the fruits of the meeting.

These items of history, showing that "the Lord leadeth the blind in a way that they know not," might be greatly multiplied. But here is enough to humble the short-sighted creature, and to magnify the grace of God. If the writer has been instrumental in saving souls from death, he would desire to ascribe all the glory and praise to God, and consider himself

THE LEAST OF ALL SAINTS.

WESLEYAN MISSIONARY SOCIETY.—A Gentleman in London, who attended the anniversary of this Society in April last, thus remarks respecting the meeting:—

"I enjoyed the Methodist anniversary not a little. And if the other public meetings of London, yet to come, shall equal that in spirit and in obvious good effect, I shall not be tired even for a month. The *esprit du corps* and general discipline of the Wesleyans are indeed admirable. And for the purpose of efficacy, the former attribute is at the same time very much the great spring and the shield of the sect. I doubt whether there is a Christian sect on earth, that is so much an *unity*. They are so thoroughly charged with the Methodist spirit, in every artery and vein, to the finger's end, that one mind animates the whole body. And I cannot say, that a great portion of this spirit is not a truly Christian leaven.

"I was admitted by the courtesy of a Rev. D. D. to a seat on the platform, and really, when I looked round upon the group of ministers occupying this place, I do not remember of ever having been honored with a place in such company, that looked more respectable—or more venerable. And all that I heard during three hours and a half, only increased my respect for the body. It was all to the point, and spirit-stirring—without rant or cant—one speaker only excepted, who was the most comical, and almost the *cleverest* (smartest) I ever listened to. The chapel is very spacious, and the congregation was immense—nothing to be seen but heads."

Temperance Reform.

AMERICAN TEMPERANCE SOCIETY.

[On examining the Fifth Report of this Society, for an opportunity to do which we are indebted to the kindness of the Secretary, we find it impracticable to do any thing like justice to its reasonings and appeals, by any abstract that our limits admit. We therefore attempt nothing more than such notices as may suffice to indicate its tenor and give some general notion of the grounds on which its conclusion are based.]—*Rec.*

By the facts presented in the Fourth Report of this Society the following truths are established, viz.

1. Ardent spirits as a drink is not needful.
2. It is not useful.
3. It is a poison which injures both the body and the mind; and this results not merely from the great and increasing quantity of the liquor which may be taken, but from the kind.
4. It impairs and often destroys reason.
5. It lessens the power of motives to do right.
6. It increases the power of motives to do wrong.
7. It tends to bring all who use it, to a premature grave; and to usher those who understand its nature and effects and yet continue to use it, or furnish it for the use of others, into a miserable eternity.

From these truths, all of which are established by numerous and indubitable facts, it follows of course, that to use ardent spirits as a drink, to manufacture, buy or sell it, for the use of others, is a *sin*; and in magnitude equal to all the evils, temporal and eternal, which it tends to produce. He who understands its nature and effects, or who if he chose might understand them and yet continues to use it or to traffic in it, will at the Divine tribunal, and ought at the bar of public opinion, to be held responsible for its effects. The men who furnish the means and present the temptations for the making of drunkards are exerting an influence which is hostile to the holiness and happiness of the community, and which tends strongly to the destruction of men for both worlds.

The last Report has been stereotyped, and about 10,000 copies of it printed. Had the facts contained in that Report been known to every child in our land fifty years ago, and duly regarded, more than half a million of men had been saved from a drunkard's grave, more than five millions would have been saved from the living death of drunken relations and friends; and one of the sorest, foulest, calamities that ever afflicted humanity would have been prevented. It has been republished in London, and is spoken of in the English papers as "one of the most cheering and extraordinary documents which has ever appeared in any age or country."

In June last, through the distinguished liberality of a friend of the cause, the late Agent of the Society, Rev. Nathaniel Howit, D. D., visited England. He was received with great kindness, and his labors were crowned with signal success.

A great advance has been made during the year in the public sentiment respecting the *immorality* of the use of ardent spirit, and also of the traffic in it, arising from its destructive influence on the soul. In answer to a circular from the Secretary, one man writes, that, of the 60 members of the Temperance Society, belonging to his parish, who at the close of 1830 did not suppose themselves to be pious, 31 now

indulge hope that they have passed from death unto life. Another writes that of about 1500 in his parish he should think that three-fourths abstain from the use of ardent spirit—that more than 70 were added to the church at one time, and from those who used ardent spirit, only three or four. Another, that in his parish are about 700 souls, two-fifths of whom abstain from the use of ardent spirit; and that in the course of the past year from 150 to 170 have become hopefully pious. All these now abstain from the use of ardent spirit; and as a general thing the converts were all from the ranks of temperance. Within a year and a half since that people adopted the plan of entire abstinence, there have been admitted, or are on probation for admission to the church, a greater number than had been added to it for twenty years before; and nearly all from the two-fifths of the population who abstain from ardent spirit. Another man, who since October, 1830, has visited 300 towns in which special efforts have been made for the promotion of temperance, states that of those who in September 1830, were not hopefully pious, but who belonged to the Temperance Societies, six-tenths profess since that time to have devoted themselves to God; and that of those who did not belong to such societies and have since become hopefully pious, eight-tenths have immediately united with them. He also states that of those 300 towns 275 have been visited with the special influences of the Holy Spirit; that he has witnessed cases not a few, in which persons who had been swearers, Sabbath breakers, &c. have joined a Temperance Society, and have soon, for the first time in their lives, been heard inquiring what they should do to be saved; and that he has himself seen more than one hundred persons formerly drunkards, who had been reclaimed and are now consistent members of Christian churches.

With such facts, and numerous others of the same kind that are now before the community, can any one doubt whether the use of ardent spirit and the traffic in it, is an immorality of a high and aggravated character—altogether inconsistent with a profession of the Christian religion—at war alike with the spiritual good of man, and with the glory of his Maker.

Even wicked men now understand and acknowledge that between the traffic in ardent spirit and a profession of the Christian religion, there is total hostility. The Committee know of no principle of the Gospel that will justify churches of Jesus Christ in permitting their members who understood the subject to continue the work of death. From all parts of the country, the lamentation comes, and often with tears, that the greatest difficulties in the way of the Temperance Reformation, of the success of the Gospel and the salvation of men, are those members of the church who still sell ardent spirits. And if the church shall continue to admit persons who are engaged in this traffic as members, and to connive at it in those who are already in the church, she will herself assume the responsibility and be loaded with the guilt of perpetuating intemperance and its abominations to the end of the earth.

Many churches are already free from the pollution. There are *eight* in Boston that have in them no members who traffic in ardent spirit.

From the best information the Committee have

been able to obtain, they are led to conclude that there are now in the United States more than 4000 Temperance Societies, containing more than 500,000 members; and that more than 4000 merchants have ceased to traffic in ardent spirit, and more than 4000 drunkards have ceased to use intoxicating drinks. There is also reason to believe that more than 20,000 persons are now sober, who, but for the Temperance Reformation would now have been sots; and that 20,000 families are now in ease and comfort without a drunkard in them, nor one who is becoming a drunkard, which would otherwise have been in poverty or cursed with a drunken inmate; and that 50,000 children are released from the blasting influence of drunken parents, and 1,000,000 more from that parental influence which tended to make them drunkards. And there is reason to believe that thousands and thousands are members of Christian churches, rejoicing in the hope of the glory of God, who, but for this had now been without hope and without God in the world.

Our revolutionary fathers tell us how successfully their wives and daughters pleaded the cause of liberty. Greece in her recent struggle, felt the mighty influence of female tears, of female sacrifices, and of female eloquence. They animated her counsellors and they nerved her heroes for the conflict with tyranny. But neither the heroes of America or of Greece were engaged against a more cruel and despotic tyrant, than the friends of temperance. Daughters of America, let us see your cheering smiles, let us hear your animating voices urging us on to the battle. Even you may stand in this battle field, for here is war without blood; here are battles for the staunching of bleeding wounds, for the restoring to widows and orphans their husbands and their fathers. Our banners are washed in nature's chrysal fountains. We never make a widow or an orphan. Groans and tears never follow the line of our march. Every blow we strike bursts some fetter, opens some prison door, releases some captive; and prayers and songs, and grateful thanks are the music under which we press to victory.

The genius of America smiles to see her wilderness blossoming like the rose. The God of Heaven approves our object and our measures; and will you stand indifferent spectators of our trials and of our successes? Can any of you be found harboring the enemy or enlisting in his ranks? No. No. Our appeal is not, cannot be in vain.

Miss ——— had an unusual flow of spirits, a fine voice and brilliant wit. These made her the admiration of a large circle of friends. Anxious to add still more to the gratification of that circle, she usually drank two or three glasses of wine before going to a social party, to add vivacity to her spirits, and brilliancy to her wit. She married, and the romance of life gave way to its realities. The gay pictures of fancy faded like the flowers of spring, before the autumnal cares, and the wintry winds of real life. The contrast depressed her spirits; and she knew nothing of the "balm of Gilead." She had felt the power of stimulating liquors. The temptation came at this unfortunate juncture; she flew for relief to wine and then to brandy. She became a slave, and still wears the chain to the disgrace and anguish of parents, hus-

band and children. "Let him that thinketh he standeth, take heed lest he fall."

But we speak not for your own sakes; we appeal to your philanthropy and patriotism. The wisest observers are convinced that *total abstinence* from the use of distilled liquors by the temperate, is the only means of banishing drunkenness; and that the enlistment of individual influence by publicly avowing this belief has been the main spring in all the good that has been effected. Surely then your sex will not hesitate to enlist its influence. There is in this no sacrifice of delicacy, no stepping beyond your proper sphere. Had we the signatures of all the females in our country to the temperance pledges; more than half our work would be accomplished. Would mothers and daughters become our agents, we might soon complete it.—*Temperance Recorder.*

A lady in New York a few days since, having been invited to attend a party, took the liberty to say to her friend who invited her, that she hoped no wine or cordials would be furnished for the entertainment. "It is impossible to avoid it now," said her friend. "I have made every arrangement, the liquors are all provided, and will be expected by almost every one," "Well," replied the other, "I hope you will pass me by, when it is sent round, for I should feel quite insulted, if it were offered me." Nothing more was said. The evening came, and the lady attended. The time was very pleasantly spent, and it was not till after her return home that it occurred to her that no liquors had been exhibited at the entertainment. It had been a *temperance party*! And thus it is, fair reader, that a few decided females, if they please, may mould the customs, form the habits, decide the character, and settle the destiny of this great central city and the whole nation.—*N. Y. Female Advocate.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.—In this city, on the 3d inst., of consumption, Mr. James T. Bronham, aged about 24.

In this city, on the 8th inst., Mr. Chauncey Peck, aged 40.

In this city, a child of Mr. Enos Bassett, aged 2 years and 8 months.

In this city, on the 12th inst., a child of Mr. William B. Baldwin.

At Litchfield, on the 24th ult., Mr. Reuben Whedon, of North Branford, aged 26.

At Cornwall, on the 19th of May, Rev. Herman Daggett, in his 66th year. For more than five years, he was the Principal of the Foreign Mission School that was located at Cornwall, and which for a season was of great celebrity. Some time before the dissolution of that Seminary, ill health required of him to relinquish his charge, over which he had presided with admirable wisdom. Mr. Daggett was no common man, nor was he an ordinary Christian. His uncommon modesty, his meekness and humility, in addition to his love of retired life, prevented the bustling world from discerning his singularly happy endowments of mind, and exalted piety. Although his death was not triumphant and exulting, yet it was perfectly tranquil, like the most serene summer evening. Literally he fell asleep without the smallest struggle, while his soul was fixed on God. On the Monday after his death, a funeral sermon was preached by the Rev. Mr. Stone, from Numbers xxiii. 10, last clause. There were many weeping mourners at his grave, for he was universally respected and loved. Some memoirs of this distinguished disciple of Jesus Christ will probably be made public.

He appropriated all his property after the death of Mrs. Daggett, to the Foreign Missionary cause—excepting a handsome legacy to the Ecclesiastical Society of Cornwall, of which he was a member.—*Communicated.*

Poetry.

BEAUTY'S GRAVE.

Tread softly! stranger! this is ground
Which no rude footstep should impress;
With tender pity gaze around,
Let sadness all thy soul possess.
Tread softly! lest thou crush the flowers
That o'er this turf are taught to wave,
Transplanted from their native bowers
To shed their sweets o'er Beauty's Grave.

And, stranger, let your melting heart
Mark well this fresh and verdant sod;
And ere you from the scene depart,
O! let your soul commune with God.
Thus fade the fragile buds of earth,
Thus fade the lovely and the brave!
Come here, ye thoughtless sons of mirth,
And pause a while o'er 'Beauty's Grave.'

Sweet withered rose! may thy pale doom
Call tear's into the virgin's eye!
Oh may the prospect of this tomb
Remind her, 'all that live must die!'
And warn her in the days of youth,
To think of Him who being gave,
And bid her seek the way of truth,
Like her who sleeps in 'Beauty's Grave.'

IT DESTROYS THE SOUL.

WHAT DOES IT?—It makes sinners more sinful, and prevents them from experiencing God's illuminating and purifying power. It tends directly and strongly to make men feel, as Jesus Christ hates—rich spiritually, increased in goods, and in need of nothing; and for ever to prevent them from feeling as men must feel in order to be interested in the blessings of his salvation. The Holy Spirit will not visit, much less dwell with him who is under the polluting, debasing effects of intoxicating drink. That state of mind and heart, which this occasion, is to him a loathing, and an utter abomination. Not only does it darken the understanding, sear the conscience, pollute the affections, and debase all the powers of the soul; but it counteracts the merciful designs of Jehovah, and all that overflowing kindness of an infinitely compassionate Saviour for its deliverance; binds the soul in hopeless bondage to its destroyers; awakens the "worm which dieth not," and the "fire which is not quenched," and drives the soul away in despair, weeping and wailing, to be punished with everlasting destruction from the presence of the Lord and the glory of his power.

And it is for these reasons that we most respectfully and most earnestly request, not only that you will abstain from it, but that you will also unite the influence of your example with that of others, to lead all to do the same.—*National Circular.*

THE BANE AND ANTIDOTE.

Should the use of ardent spirit be continued for thirty years to come, as it has been for thirty years past, it will cost the people of the United States more than \$3,000,000,000, and it will bring down more than a million of people to the drunkard's grave. It will raise up more than a million more, and make them drunkards, to roll the burning curse on to the next generation, raising up other millions to roll it onward, and others still to roll it onward, blazing with a fire that no man can quench. It will cause, in one generation, more than 5000 murders, and increase more than 1,500,000 the commission of crimes. And should the present number of drunkards not in-

crease, and their lives, upon an average, be shortened only ten years, and that of moderate drinkers only five, and if there are only four moderate drinkers to one drunkard, it would cut off 32,400,000 years of human probation; in that period of existence, too, when every noble deed might model the character and tell on the destinies of endless being.

And yet these evils, great as they are, rising up to heaven, and overwhelming, as, if continued, they certainly will be, may, nevertheless, with perfect ease, all be done away. Let each individual cease to use intoxicating drinks, intemperance and all its abominations will vanish; and temperance, with all its blessings of body and soul, will universally prevail. And if only all sober persons will adopt and continue this course, drunkards, who will not reform, will all soon die; no new drunkards will be made, and the whole land will be free. Our 3,000,000 children may come forward into life, without the habit of using intoxicating liquor, without any appetite for it, or any expectation of benefit from the use of it. And such a generation they may be as this world never saw; to show, by their blessings, the glory of free institutions, and the brighter glories of the gospel of the Son of God, and to spread a light which shall cause ignorance and vice, desolation and wretchedness, over the whole earth, for ever to flee away.—*National Circular.*

AFRICAN COLONIZATION.—It is stated that 50 colored females in Charlestown, S. C. are about to emigrate to Liberia. An auxiliary Colonization Society has been recently formed in Augusta, Geo. Two of its members A. Campbell and Geo. Hargreaves, Esqrs., have each transmitted \$500 to the Parent Institution, as their own private donations. A letter from Natches, (Miss.) to the Secretary of the Am. Colonization Society, says, "We have raised funds for the transportation of the free blacks residing among us, to Liberia. One gentleman has raised on his subscription paper, upwards of six thousand dollars in less than a fortnight."

N. Y. Journal of Commerce.

HANDS, June 14th, 1832.

MR. WHITING—Please insert the following Card in your paper of this week, and oblige one of your readers.

The subscriber gratefully acknowledges the payment of \$30, by Miss Abigail Bishop, to constitute her pastor a life member of the American Home Missionary Society.

STEPHEN HUBBELL.

NATIONAL CIRCULAR.

Addressed to the head of each family in the United States for sale at the Temperance Bookstore of Durrie & Peck, Chapel-street.—Price \$1 50 per hundred, Do circulate it.

Letters received at the Office of the Religious Intelligencer during the week ending June 15, 1832.

Math. Day, Esq., Newark, N. J.; S. Wright, for J. B. Cooley, Granville, O.; Dr. Wells Beardsley, Kent, Ct.; E. Staunton, Brunswick, N. Y.; Rev. Nathaniel Miner, Millington, Ct.; A. Luce, Esq., for D. B. Campbell, Winfield, N. Y.; Esion Camp, Durham, Ct.; Col. Charles Coit, Norwich, Ct.; Eliza Tanner, Northampton, Mass.; Benj. F. Palmer, Mystic Bridge, Ct.; H. Buckingham, Newark, O.; F. S. Fields, Ware, Mass.; William Elliot, Jun., for Miss L. Wells, Greenfield, Mass.; John Hyde, Esq., for S. Avery, Norwich, Ct.; E. Manley, Dorset, Vt.; Mr. V. M. McKallor, North Greenfield, N. Y.; Rev. B. Pineo, Milford, Ct.; Luther Loper, Esq., Islip, N. Y.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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